

A curious case occurred in one of the towns in the western part of this state.—There was a revival there. A certain clergyman came to visit the place, and heard a great deal said about the Prayer of Faith. He was staggered at what they said, for he had never regarded the subject in the light they did. He inquired about it of the minister that was laboring there. The minister requested him, in a kind spirit, to go home, and take his Testament, look out the passages that refer to prayer, and go round to the most praying people, and ask them how they understood these passages. He said he would do it, for though these views were new to him, he was willing to learn. He did it, and went to his praying men and women, and read the passages without note or comment, and asked what they thought.—He found their plain common sense had led them to understand these passages, and to believe that they mean just as they say. This affected him, and then the fact of his going round and presenting the promises before their minds awakened the spirit of prayer in them, and a revival followed.

Could name many individuals, who have set themselves to examine the Bible on this subject, and before they got half through with it have been filled with the spirit of prayer. They found that God meant by his promises just what a plain, common sense man would understand them to mean. I advise you to try it. You have Bibles; look them over, and whenever you find a promise that you can use, fasten it in your mind, before you go on; and I venture to predict you will not get through the book without finding out that God's promises mean just what they say.

2. Cherish the good desires you have. Christians very often lose their desires, by not attending to this; and then their prayers are mere words, without any desire or earnestness at all. The least longing of desire must be cherished. If your body was likely to freeze and you had even the least spark of fire, how you would cherish it? So if you have the least desire for a blessing, let it be ever so small, don't trifle it away. Don't grieve the Spirit. Don't be diverted. Don't lose good desires, by levity, by censoriousness, by worldly-mindedness. Watch, and pray, and follow it up, or you will never pray the prayer of faith.

3. Entire consecration to God is indispensable to the prayer of faith. You must live a holy life, and consecrate all to God—your time, talents, influence—all you have, and all you are, to be his entirely.—Read the lives of pious men, and you will be struck with this fact: that they used to set apart times to renew their covenant, and dedicate themselves anew to God, and whenever they have done so, a blessing has always followed immediately. If I had Edwards here to-night, I could read passages showing how it was in his days.

4. You must persevere. You are not to pray for a thing once, and then cease, and call that the prayer of faith. Look at Daniel. He prayed twenty-one days, and did not cease till he had obtained the blessing. He set his heart and his face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, and he held on three weeks, and then the answer came. And why did he not come before? God sent an Angel to bear the message, but the devil hindered him all this time. See what Christ says, in the parable of the unjust judge, and the parable of the loaves. What does he teach us by them? Why, that God will grant answers to prayer when it is importunate. "Shall not God avenge his own elect, who cry day and night unto him?"

5. If you would pray in faith, be sure to walk every day with God. If you do, he will tell you what to pray for. Be filled with his Spirit, and he will give you objects enough to pray for. He will give you as much of the spirit of prayer as you have strength of body to bear.

Said a good man to me, "O, I am dying for the want of strength to pray. My body is crushed, the world is on me, and how can I for bear praying?" I have known that man go to bed absolutely sick, for weakness and faintness under the pressure. And I have known him pray as if he would go to heaven, and then see the blessing come as plainly in answer to his prayer, as if it was revealed, so that no person would doubt it, any more than if God had spoken from heaven.—Shall I tell you how he died? He prayed more and more, and he used to take the map of the world before him, and pray, and look over the different countries, and pray for them, till he absolutely expired in his room praying. Blessed man!—He was the reproach of the ungodly, and of carnal unbelieving professors, but he was the favorite of heaven, and a prevailing prayer in prayer.

VI. I will refer to some objections, which are brought forward, against this doctrine.

1. "It leads to fanaticism, and amounts to a new revelation." Why should this be a stumbling block? They must have evidence to believe, before they can give the prayer of faith. And if God gives other evidence besides the senses, where is the objection? True, there is a sense in which this is a new revelation; it is making known a thing by his Spirit. But it is the very revelation which God has promised to give. It is just the one we are to expect, if the Bible is true; that when we know what we ought to pray for, according to the will of God, his Spirit helps our infirmities, and teaches us the very thing to pray for. Shall we deny the teaching of the Spirit?

2. It is often asked, "Is it our duty to pray the prayer of faith for the salvation of all men?" I answer, No, for that is not a thing according to the will of God.—It is directly contrary to his revealed will. We have no evidence that all will be saved. We should feel benevolently to all, and in

itself considered, desire, their salvation.—But God has revealed to us that many of the human race shall be damned. And it cannot be a duty to believe that they shall all be saved, in the face of a revelation to the contrary.

3. But ask some, "If we were to offer this prayer for all men, would not all men be saved?" I answer, Yes, and so they would be saved, if they would all repent.—But they will not. Neither will Christians offer the prayer of faith for all, because there is no evidence on which to ground a belief that God intends to save all men.

4. But you ask, "For whom are we to offer this prayer? We want to know in what cases, for what persons, and places, and at what times, &c. are we to make the prayer of faith." I answer, as I have already answered, When you have evidence, from promises, or prophecies, or providences, or the leadings of the Spirit, that God will do the things you pray for.

5. "How is it that so many prayers of pious parents for their children are not answered? Did you not say there was a promise which pious parents may apply to their children? Why is it then, that so many pious praying parents have had impatient children, that died in their sins?" Granted that it is so, what does it prove? Let God be true, but every man a liar.—Which shall we believe, that God's promise has failed, or that these parents did not do their duty? Perhaps they did not believe the promise, or did not believe there was any such thing as the prayer of faith. Wherever you find a professor that does not believe in any such prayer, you find, as a general thing, that he has children and domestics yet in their sins. And no wonder, unless they are converted in answer to the prayers of somebody else.

6. "Will not these views lead to fanaticism? Will not many people think they are offering the prayer of faith when they are not?" That is the same objection that the Unitarians make against the doctrine of regeneration—that many people think they have been born again when they have not. It is an argument against all spiritual religion whatever. Some think they have it, when they have not, and are fanatics. But there are those who know what the prayer of faith is, just as there are those who know what spiritual experience is, though it may stumble cold-hearted professors who know it not. Even ministers often lay themselves open to the rebuke which Christ gave to Nicodemus: "Art thou a master in Israel, and knowest not these things?"

#### MISSIONARY.

From the Baptist Missionary Magazine, of January, 1836.

JOURNAL OF MR. KINCAID.

THIBET AND CHINA ACCESSIBLE THROUGH BURMAH.

Feb. 3, 1835. Visited Meadway, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied.

I found many Chinese able to speak Burman, though no one that could speak fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton and the eastern provinces, though their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with surrounding nations, particularly Thibet; and I found a considerable trade was carried on with Lassa, the capital of the Thibetians, but was not able to learn any thing more. The distance to some of the nearest towns in China is not, probably, more than 200 miles, as a caravan makes the journey in 20 days.

Bomau, the most northern city of Burmah, is said to be but 2 or 3 day's journey from Yunnan.

It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the Irrawaddy into Thibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God, will no doubt be succeeded with permission to occupy those hitherto inaccessible countries. As the door is now open in Burmah for preaching and printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds, and securing the confidence of government men, and at the same time let the Gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora, learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Bomau, preaching the Gospel, and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift up their

hands to God. Oh that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace in behalf of these nations. I only wish that all who love our Lord Jesus could witness what I have seen this day,—the vast multitude of human beings, the temples, the pagodas, the idols. It was night-fall when I passed Ummerapoora with its 150,000 souls, and late in the evening when I came under the metropolitan walls of Ava. What an ocean of immortal beings are here; but oh! how degraded, how proud, how awfully far from God! the gloom of night is only a faint resemblance of that moral darkness that lies deep and heavy on this city, yet here the eye can find a resting place—there is a little band of believing souls within these walls, and at this hour they are bowing down before the throne of grace.

#### MISSION TO THE SHANS.

We have the pleasure of announcing to our readers that the Board are on the point of realizing their long cherished hopes of introducing the Gospel of our Lord Jesus Christ among this numerous and benighted people. Rev. Mr. Brown, recently of the Mission of Maulmein, has already been set apart to the work, and will enter upon it with the least possible delay. He is expected, also, that one of the printers at Maulmein, with a printing press, will accompany him.

The station, at which it is proposed to commence operations, is Sudiya, situated in the northeastern extremity of Assam, about 400 miles north of Ava, and "at the northernmost point of territory inhabited by the great Shan family." The attention of the Board has been specially directed to this point, in consequence of a letter addressed to Mr. Trevelyan, of the Civil Service, Calcutta, by Captain F. Jenkins, Governor General's Agent and Commissioner in Assam, resident at Gowahatti. The letter was written in reply to one from Mr. Trevelyan, in which he had enclosed a communication from the Corresponding Secretary of the Board to Rev. Wm H. Pearce, of the English Baptist Mission, Calcutta,—and is dated Gowahatti, 10th March, 1835.

"The ground I would particularly wish to bring to their notice, (Capt. J. says in this letter,) is the north-eastern district of Assam, occupied by two tribes of the great Shan family, the Khamtis and the Singphos. The dialects of these tribes differ very little from the Siamese and Burmese, and the characters in use are essentially the same; and, in consequence of the supremacy of the Burmese being established over the original provinces whence our Shans came, with the inhabitants of which they are in constant communication, the Burmese language is in a measure known to all these tribes."

Capt. Jenkins proceeds to remark that the labors of our Missionaries in Burmah "would be, with very little difficulty made available for the district round Sudiya, and here they (the missionaries from Burmah) would labor under the protection of our government, and not be liable to those checks which the Rangoon Mission has constantly suffered from the jealousy and barbarity of the Ava government. The Shans, too, with whom the Mission at Sudiya would be brought in contact, are a much finer and more intelligent people than the Burmese, and ten times as numerous. Their kindred races extend throughout the country whence arise all the mighty rivers from the Burmahpooter to Kiangnan (the river of Nankin); they occupy entirely the two frontier provinces of Ava—Hookoom and Moongkoom;—they occupy all the east bank of the Irrawaddy; they stretch down the Salween to Tenasserim. Laos, and Siam, and Cochinchina are their proper countries; they compose half the population of Yunnan, a great proportion of that of Salween, and stretch up into that district that has always baffled the Chinese, between Thibet, Tartary and Lechuen; whilst Assam is chiefly populated by the overflowsings of this great people. The Chacharese are Shans; and the governing race of Upper Assam for many centuries,—the Ahoms are a tribe from the highest eastern sources of the Irrawaddy, and until very lately they kept up a communication with their parent stock. Here is an ample field. It is indeed boundless; for it extends over all the north and west of China, (for such is the extent of communication that we command from Sudiya) and it embraces some of the most fertile and most temperate countries on the face of the earth."

Mr T. says:—

"From this point (Sudiya) an impression may be made upon Burmah, from an exactly opposite quarter from that at which it has been heretofore entered by the missionary. The communication is open with Yunnan, the westernmost province of China, and it is the intention of the Indian government to send a mission there by this route, next cold season, for the purpose of inquiry about the culture of the tea plant. On the other side, Bhutan, and Thibet, and more countries and people than we have any accurate knowledge of at present, are open to the messengers of the Gospel; and, lastly, the Shan language, which is near akin to the Burmese and Siamese, and belongs to the Chinese family, furnishes a ready means of intercourse with perhaps a greater number of people than any other language in the world, except Chinese itself."

The following is the language of Mr Pearce:

"It appears evident that an effectual door is opened for the establishment of a branch of your mission to the northeast of Assam. I must confess I shall feel truly happy if you feel inclined to enter it. Its geographical situation with relation to your Mission seems to render it particularly desirable. Sudiya, the place referred to, is rather less to the north of Ava

than Rangoon is to the south. You might gradually descend from the British post, or ascend from the Burman capital, as political feelings might render most judicious, to Manipur, an interesting little State on the line between Sudiya and Ava, and thus establish a central station to support the extremities of your line of operations. The nearest missionary station already occupied, is Gowahatti in Assam, further from Sudiya to the west than Manipur is to the south; and where the Assamese only is spoken; so that there is not the least danger of collision with any other body."

#### RANGOON.

We are happy to inform our readers that the persecution at this station mentioned at the close of the preceding volume, had ceased in May last, the date of Mr Howard's last letter. The Mission had sustained, however, a new affliction in the death of Too-noo, one of the native assistants. Mr and Mrs Webb had returned to Rangoon from Maulmein, whither they had gone for the restoration of Mrs W's health. Under date May 24, Mr W. writes, "I doubt whether there has been any time when preaching and the distribution of the Word of God would tell to better advantage here than now.—There is, it is true, a good deal of fear, but some will hear and read; and it can no longer be done with indifference."

#### CHEROKEES.

In a letter dated Valley Towns, Oct. 7, Mr Jones writes,—

"By Divine permission, we have had a series of meetings at our shed, five miles from the Mission house; we commenced on Friday before the last Sabbath in September, and continued four days. The meetings were solemn and encouraging, though, from some temporary circumstances, the attention of the people was not equal to that which was apparent on the same occasion last year. Sunday was quite a pleasing day. Two males and three females told us of the mercies of God to their souls. Their relation was approved by the church, and they were baptized in the presence of a great multitude of solemn spectators."

#### COMMUNICATIONS.

For the Telegraph.

#### THE BAPTIST GENERAL TRACT SOCIETY.

MR. EDITOR:

Having been recently favored with an opportunity of giving my unworthy name to an instrument now in circulation in Addison County for the signatures of Baptist Ministers, residing here, containing a remonstrance against the course pursued by the Board of the Baptist General Tract Society, in passing certain offensive resolutions touching the subject of slavery, permit me, through the Telegraph, to call the attention of my brethren in the ministry, in other parts of the state, to this momentous subject.

The great question now pending, is not so much whether two millions and a half of poor, miserable, down-trodden vassals in this land of boasted liberty, shall be free, as it is the death-struggle of freedom and despotism themselves,—whether southern slave-holders shall crush beneath their iron tread, the bodies and spirits of northern freemen,—whether, at the stern mandate of southern task-masters, free-born white men shall cringe, like the beaten spaniel, at their feet,—whether, at their menacing alarm, every freeman shall be gagged, every book containing a word against slavery be committed to the flames, every printing-press muzzled, and every minister of the gospel stand trembling, waiting the beck of southern despots, to direct him where to step, and when, and on what subjects to speak.

In all this, the native leathensomeness of American slavery is daily discovering itself. Feature after feature, limb after limb, and member after member of this atrocious system, have been uncovered; till, we had thought that the monster now stood before us, in all its offensive proportions, in its own native, bloody, frightful portraiture. But, alas! we were deceived. We are now called upon to contemplate another feature of the monster. This unholy system has not only controlled the American Colonization Society, to considerable extent the bar, hall, press, the mob and the pulpit, but it has now struck for controlling the benevolent operations of the church—aye, the church itself. Now, dear brethren, look at the following facts.

If I am not entirely misinformed, the subject under consideration stands thus: A certain gentleman, while laboring at the south as an agent of the Baptist General Tract Society, became acquainted with certain gentlemen who were thought not to be unfriendly to the cause of abolition. The address of these gentlemen, it appears, the agent gave to the obnoxious American Anti-Slavery Society, so that the Society might not misdirect their efforts. For this enormous offence, certain southern Baptists arose in their wrath and declared that, unless the Tract Society would prohibit their agents from "intermeddling with that question,"—the question of slavery,—they would withdraw their support. No fault is found with the agent for neglecting the business or interests of the Society—no accusation brought against him for turning aside from the duties of his agency, to agitate the subject of slavery. They demand that the Board chain the consciences and gag the mouths of all its agents, against one of the most flagitious and heaven-daring sins that ever polluted the church and the world.

Immediately upon this angry threat, the Society quails before the might of southern despotism; and forthwith the Executive Board issues a censorship in the form of resolutions, forbidding their agents to interfere "with the agitating question of slavery," & requiring of them "a pledge that they will, in no way, intermeddle with that question while in the commission of that Society."

Now I ask, beloved brethren, if, in this connexion, and under these circumstances, it is not your sense, that the Baptist General Tract Society has identified herself with the unholy system of American slavery—dishonored herself, and polluted her garments with blood? What should we think of the Society if it had passed such resolutions respecting Sabbath-breaking, intemperance, profanity, theft, piracy and murder? And can we aid in sustaining an institution which turns the whole power which it gains from our sup-

port, against ourselves and the only friends of freedom in the land?

The remonstrance which was presented to me, and which I have subscribed, contains a preamble expressing an opinion concerning the course of the Board, and resolutions intimating the course which we shall be constrained to take, if the offensive resolutions of the Board be not rescinded.

Will not our brethren in other counties aid us in the present effort to remove the great stumbling-block which the Society has thrown in its own way, ere the cause which was commenced with great difficulty, sustained with great exertion, cherished in our best affections, the object of our prayers and hopes, shall be whelmed in irretrievable ruin?—

Cornwall, Jan. 1, 1836.

For the Telegraph.

#### FIRE IN NEW-YORK, ON THE 16TH ULTIMO.

"Sic transit gloria mundi."

O, Earth! how illusive and vain is thy trust! How quickly thy glories are laid in the dust! Columbia, thy queen, but a moment ago, Was rejoicing secure—now is sabled in woe.

Thy watchmen, proud city! are waking in vain—

For the spark is ignited, and laid is the train; And the angel of darkness, with hell on his brow, With his fire-match is lurking—he's lighting it now.

The miser, in secret, is viewing his gold— The merchant is casting the amount he has sold—

The banker is counting his gain and his loss— And the christian is musing and scanning the cross:

And there is the wretch on his pallet of straw, And the thief and assassin who curses the law; And the children of pride and of fashion are there—

The rich, and the young, and the gay, and the fair:

The assembly is gathered in jewels and dress, And beauty is blushing in her loveliness, And bright eyes are piercing with their fatal glance, And the youth are carousing in song and in dance.

Nordreaming of danger in pleasure's career, "On, on with the dance—there is nothing to fear!"

But, thy foe, in the midst of the play, does intrude, And compel thee to listen to his interlude.

Hark!—hark!—there's a tumult! that now greets the ear!

Thy fire-car is rolling with hook and with spear; Thy fire-bells are sounding to spread the alarm, And thy people are rushing the foe to disarm.

O! the storm is careering—'tis awful and loud! In letters of flame it is writ on the cloud! Like the last angry tempest it fearfully lowers—

When the globe shall dissolve with its temples and towers!

Thy firemen are gathered—the skillful and brave— But vain is their skill and their prowess to save; Unnerved is the arm of the strong and the bold, They are scorched with the heat and stung with the cold.

Away with your engine—'tis powerless and vain— Your fountains are fettered—they are bound with a chain;

The flame and the frost are united thy foe— They both have assailed thee, and fearful the blow.

Your ladders and fire hooks—what can they avail? Beware, lest the flames do their users assail:

The wise, and the fool, and the grave, and the gay, Are palsied with terror, and sunk in dismay.

The wealth of the merchant—ah! where is it now? He is rolling in splendor, with pride on his brow—

But the red wave has rolled, and the dome and the spire, And the halls of his mansion are sheeted in fire!

And beauty is fainting—go succour the fair; Her tresses are flying—dishevelled her hair: The beau, and the belle, and the stripling, and lass, For once have forgotten their toilet and glass.

"O, Earth! how illusive and vain is thy trust!" "How quickly thy glories are laid in the dust!"

Go, thou grand deceiver!—accomplish thy round: Thou art destined to flame when the trumpet shall sound.

Ah! trust not, ye mortals, in treasure that's here— It will break like a reed, and 'twill pierce like a spear; There's nothing enduring on this earthly sod— The only sheet-anchor is trusting in God.

There is a fair city the flame will endure— God is its maker—its foundation is sure; 'Tis deathless in glory, and fadeless in bloom—

Immortal! come enter—for still there is room. AMOS.

Hampton, N. Y. Jan. 1836.

#### THE SCOFFER REPROVED.

Lady Huntington's heart was truly engaged to God. She laid herself out to do good.—The poor around her were the objects of her attention. She visited them in sickness, as well as relieved their necessities, prayed with and for them.—The late Prince of Wales one day, at Court, asked a lady of fashion, where my lady Huntington was, that she seldom visited the circle. The lady replied, with a sneer, "I suppose praying with her beggars."

The Prince shook his head, and said, "When I am dying I think I shall be hap-

py to seize the skirt of Lady Huntington's mantle to lift me up with her to heaven."

#### CONGRESSIONAL.

From Niles' Register.

#### IN SENATE—DECEMBER 21.

Mr Ewing introduced a bill to settle the northern boundary of Ohio, and a second reading of it being moved—

Mr Morris offered the following—

Whereas it is provided in the sixth section of the seventh article of the constitution of the state of Ohio as follows: That the limits and boundaries of this state be ascertained, it is declared that they are as hereafter mentioned, that is to say, on the east by the Pennsylvania line, and on the south by the Ohio river to the mouth of the Great Miami river, on the west by a line drawn due north from the mouth of the Great Miami river aforesaid, on the north by the east and west line drawn through the southerly extreme of Lake Michigan, running east after intersecting the due north line aforesaid, from the mouth of the Great Miami river until it shall intersect Lake Erie on the territorial line, and thence with the same through Lake Erie to the Pennsylvania line aforesaid: *Provided always*, and it is hereby fully understood and declared by the convention, that if the southerly bound or extreme of Lake Michigan should extend so far south that a line drawn due east from it should not intersect Lake Erie, or if it should intersect said Lake Erie, east of the mouth of the Miami river of the Lake, then and in that case, with the assent of the Congress of the United States, the northern boundary of Ohio state shall be established by and extend to a line running from the southerly extreme of Lake Michigan to the most northerly cape of the Miami bay, after intersecting the due north line from the mouth of the Great Miami river aforesaid, thence north east to the territorial line, and by the said territorial line to the Pennsylvania line. And whereas the state of Ohio claims that the assent of the Congress of the United States has been virtually and substantially given to the sixth section of the seventh article of the constitution as above set forth, and more especially to the latter clause thereof, describing her northern boundary as contained in the proviso to said section, by admitting her senators and representatives to their seats in Congress, and more fully by the act of Congress as declared February 19, 1803, entitled an act to provide for the due execution of the laws of the United States within the state of Ohio, in the preamble to which act it is declared, that the state of Ohio has become one of the United States of America; whereby as a matter of right the said state has acquired and can rightfully exercise jurisdiction on her northern border to the line as described in the latter clause of the proviso contained in the sixth section of the seventh article of her constitution; but as doubts have arisen whether the act of Congress of the 11th of January, 1805, entitled an act to divide the Indiana territory into two separate governments, does not contravene the rightful jurisdiction of Ohio to the line as described in the article of her constitution as above stated: In order, therefore, that doubts may no longer exist on this subject—

Resolved, by the Senate and House of Representatives of the United States in Congress assembled, That the assent of the Congress of the United States is hereby fully declared and given to the latter clause of the sixth section of the seventh article of the constitution of the state of Ohio, which is in the following words:—to wit, "The northern boundary of this state shall be established by and extend to a direct line running from the southerly extreme of Lake Michigan to the most northerly cape of the Miami bay, after intersecting the due north line from the mouth of the Great Miami aforesaid; thence northeast to the territorial line, and by said territorial line to the Pennsylvania line."

And it is further resolved, That any state or states that may be formed of the territory of the United States, lying east of the Mississippi river, which Congress may hereafter deem proper to admit into the union, shall be bounded on the south by the states of Illinois, Indiana and Ohio, as the law may require.

After sundry other resolutions had been disposed of—

Mr Calhoun moved that so much of the president's message as refers to the transmission of incendiary publications by mail, be referred to a special committee.

On this motion some debate took place, in which the affirmative of the proposition was sustained by Mr Preston, Mr Mangum, Mr Clayton, Mr Goldsborough, Mr Leigh, Mr Ewing and Mr Davis, and the negative by Mr King, of Alabama, Mr Grundy, Mr Buchanan and Mr Brown.

The motion of Mr Calhoun was carried in the affirmative—ayes 23.

On motion of Mr Calhoun, the committee was ordered to consist of five senators.

The senate proceeded to ballot for the committee, when the following senators were elected: Mr Calhoun, Mr King, of Ga. Mr Mangum, Mr Davis and Mr Linn. Adjourned.

#### HOUSE—TUESDAY Dec. 22.

Mr Cambreleng, by leave of the house, offered the following amended bill, for the relief of the sufferers by the fire in New York, stating that the committee, after consultation, had determined upon some alterations, which they thought would render it more acceptable to the house.

The following is the bill as amended: A bill for the relief of the sufferers by fire in the city of New York.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the collector of the port of New York be